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## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

ALCONKIAN.—*Sac-Fox-Kickapoo.* Under the title, "An Algonquin Syllabary," Dr. William Jones, in the "Boas Anniversary Volume" (N. Y., 1906, pp. 88-93), describes and discusses "a cursive style of writing by means of syllabic symbols employed by the Sauk, Fox, and Kickapoo for purposes of record and communication." These symbols are sometimes "modified for hidden motives." The normal and modified symbols are given; also a short historical fragment (legend) with the symbols of the regular form of the syllabary, and in the dialect of the Fox with interlinear translation. The syllabary "is in general use among the younger people and by a limited number of the more elderly." Dr. Jones considers that "the system was deliberately borrowed from an outside source, most likely from an Algonquin people that had had experience with the writings of Christian missionaries." — *Virginian.* The number of the "American Anthropologist" for January-March, 1907, contains several articles on the Virginia Indians: "Virginia—From Early Records" (pp. 31-44) and "Discoveries beyond the Appalachian Mountains in September, 1671" (pp. 45-56), by David I. Bushnell, Jr.; "The Virginia Indians in the Seventeenth Century" (pp. 57-86); "Virginia's Indian Contributions to English" (pp. 87-112), by W. R. Gerard; "Aboriginal Shell-Heaps of the Middle Atlantic Tidewater Region" (pp. 113-128), by W. H. Holmes; "The Powhatan Confederacy, Past and Present" (pp. 129-152), by James Mooney. Mr. Bushnell's first paper gives interesting extracts from early records in the British Museum, throwing additional light on certain passages in the writings of Smith, Strachey, etc.; and also describes ethnological specimens from Virginia ("Pohatan's habit," Virginia "purses," bows, etc.) in the Ashmolean Museum, Oxford, besides giving from a letter of 1687 an account of the Indians of Virginia at that time. The second article reproduces in full "A Journal from Virginia beyond the Appalachian Mountains in September, 1671," sent to the Royal Society by Mr. Clayton, and some related documents. These contain interesting references to numerous Indian tribes: Apomatack, Sapiny, Teteras, Hanathaskies, Mohecan, etc. Dr. Willoughby's article treats of villages, houses, "temples," forts, hair-dressing, tattooing, body-painting, clothing, ornaments, household utensils, implements and weapons, hunting and fishing, agriculture, food in general, etc., — an excellent résumé of our knowledge of the subject. Mr. Gerard's paper discusses in detail the etymology of Atamasco, chinquapin, cockarouse, cushaw (kershaw), hickory, hominy, huskanawing, maycock, matchcoat, may-pop, moccasin, nondo, opossum, persimmon, poquoson, poke (pokan), pone,

puccoon, raccoon, roanoke, rockahominy, terrapin, tomahawk, tuckahoe, weroance, etc. Each word is provided with valuable descriptive notes and literary references. Some of the etymologies, *e. g.* that offered for *chinquapin*, seem rather forced; also *match-coat*. In his account of the Powhatan confederacy Mr. Mooney, after a brief general historical sketch of the Powhatan tribes, gives a list of the living members, so far as known, of the Pamunkey (ca. 150), Mattaponi (ca. 40), Chickahominy (ca. 220), Nansemond (ca. 200), etc. In spite of race-mixture and the large proportion of Negro blood "the Indian race-feeling is strong." Their aboriginal language and customs have been lost almost completely.

**ATHAPASCAN AND SALISHAN.** As a volume in "The Native Races of the British Empire" series, edited by N. W. Thomas, and published by Archibald Constable & Co., London, appears C. H. Tout's "British North America. I. The Far West, the Home of the Salish and Déné" (London, 1907. Pp. xiv, 263). The eleven chapters outside of the first and introductory section treat the following topics: The native races, habitations, dress and personal adornment, food and cooking, basketry and bark vessels, implements of war and the chase, social organization, religious beliefs and practices, social customs, folk-tales and myths, from the cradle to the grave. There is a good index, but the "Bibliography" is altogether inadequate, even in the light of the editor's remarks on page v, for it does justice neither to the author nor to the other authorities on these two great linguistic stocks. Other volumes of the series (*e. g.* Crook's account of the tribes of Northern India) have fared much better in the way of bibliographies. However, the volume is a very readable and generally accurate summary of the chief ethnological facts concerning the principal tribes of the Salishan and Athapascan stocks in Canada. The illustrations are good and are useful adjuncts to the text. The chapter on "Folk-Tales and Myths" gives English versions of the "Myth of Skaukw and Kwaietek; or the Origin of Daylight," "The Myth of the Man who brought his Wife from the Land of the Departed," "The Story of Snikiap the Coyote, Qainon the Magpie, Tzalas the Diver, and Spatch the Black Bear; or the Imposter Punished," "Myth of the Elk-Maiden." In discussing the social organization of the Salish, which is "less primitive" than that of the Déné, the author (p. 158) observes that "matriarchy has everywhere been superseded by patriarchy." The *potlatch* is spoken of in these terms (p. 156): "There can be no doubt that in earlier, pre-trading days, the effect of such a custom as the potlatch was on the whole good and beneficial, engendering, as it did, feelings of good-will and friendship between settlement and settlement and tribe and tribe, and making war almost impossible between them." Of "religion, in the ordinary meaning of the word," the Northwest tribes, we are told,

"had none." The nearest approach to anything of the kind "was found among some of the interior Salish, who at times invoked the spirit of the Dawn, one of the many 'mystery' spirits with which they peopled the universe" (p. 166). Still, "religious beliefs and practices" are recorded. — *Hupa*. In his article on "A Graphic Method of Recording Songs," in the "Boas Anniversary Volume" (N. Y., 1906, pp. 137-142), Dr. P. E. Goddard gives the text, music, and graphic analysis of a brief song "sung by a Hupa young man who makes no pretense of being a singer." Dr. Goddard thinks that "it is not probable that the Hupa conform to our division of time into halves, quarters, eighths, sixteenths, and their extension by means of dotting." — *Tahltan*. In the same volume (pp. 337-349, 2 pl., 5 fgs.) James Teit publishes "Notes on the Tahltan Indians of British Columbia." Habitat (northern interior), villages, intermarriage (with Tlingit, Casca, and Bear Lake tribes), industries (woven mats and baskets not made), habitations, dress, food-supply, fishing (hooks, spears, nets, traps), transportation and travel (a good deal of "tumping"), war (not a prominent feature in olden time), games (chiefly card-playing now), picture-writing, burial-customs, social organization (maternal descent; three clans; chiefship hereditary), etc., are considered. The Tahltan, "a western extension of the Na'hane" (Athapascans) are close in language to the Casca. They "have assimilated the customs of the whites to a marked degree, and have copied their dress and their manner of living." Moreover, "a few of them have picked up a little reading and writing, and most of the younger men speak very fair English."

CADDOAN. — *Skidi Pawnee*. In the "Boas Anniversary Volume" (N. Y., 1906, pp. 350-353), Dr. George A. Dorsey gives, with numerous and extensive explanatory notes, the English text of "A Pawnee Ritual of Instruction." This ritual or poem "is supposed to have been recited by grown people to children during the winter. Often it would be recited several times during a night, in order that the children might learn it." The lines are conceived of as having been spoken by "the first mother, the Evening Star." And, according to the native belief, "the Rabbit is supposed to have suggested that if people should stumble while walking on the earth, they would die; but the Moon sided with the Evening Star, and said that there would be many ways for people to stumble, and many ways to produce death." The Evening Star, wife of the Morning Star, "may be regarded as the spirit of fertility."

COLUMBIA VALLEY AND PACIFIC COAST. A. B. Lewis's monograph on the "Tribes of the Columbia Valley and the Coast of Washington and Oregon," which appears as pt. 2, vol. i (pp. 147-209) of the "Memoirs of the American Anthropological Association," contains notes on culture-areas, social organization, material culture, food and manner of life, shelter, household utensils, transportation, canoes, clothing and orna-

ments, weapons and armor, burial, beliefs, art, trade and tribal movements, etc. At pages 199-202 is a brief section on mythology. A good bibliography is appended. There appear to be "two definite culture-areas, the Columbian and the Plateau, with a comparatively definite boundary between them; and a southwest Oregon type, intermediate in character, yet probably more closely related to that of northwestern California" (p. 202). Columbian and Nootkan may be regarded as "subdivisions of one general culture area, overlapping and intermingling along the central coast of Washington." Puget Sound culture "is somewhat different from that in the Columbia, and is affected by both the northern and the interior types." Kalapuyan probably belongs with the Plateau type and has been but little affected by the Columbian. The differences in material welfare in various parts of the Plateau region "seem to have been due largely to physical conditions." The contact of the whites makes necessary ethnologic research, for "the material culture of most tribes has already largely disappeared," and "even the languages are weakening and passing out of use." The tribes here considered are Chinookan, Salishan, Chimakuan, Yakonan, Athapascan, Wakashan, Takilman, Kusan, Kalapuyan, Shoshonean, Waiilatpuan, Shahaptian. Characteristic of the mythology of the Columbian area are tales of the "Transformer" and the trickster (blue-jay, coyote, — the latter sometimes as transformer). In the mythology of the coast tribes south to the Quinault the raven occupies a prominent place. The Chinookan mythologies are not so unitarian as those of the Alsea farther south. The number of elements common to the Chinookan and eastern myths "diminishes with increasing distance from the Columbia," — this river has been very important as a trade-route.

**ESKIMOAN.** — *Southampton Island.* Capt. George Comer's article on "Whaling in Hudson Bay, with Notes on Southampton Island," in the "Boas Anniversary Volume" (N. Y., 1906, pp. 475-484), contains a few items concerning the Eskimo of Southampton Island. It appears to be a custom among them to kill the first-comer during the year following the death of any member of the community. Cutting caribou-meat on the salt-water ice, instead of on the land, offends the woman guardian spirit of the sea animals. — *Ponds Bay.* In the same volume is an article (pp. 485-500) by Capt. James S. Mutch on "Whaling in Ponds Bay," which contains some notes on the Eskimo of that region, — clothing, food, houses, seal-hunting, sledges. These Eskimo are a fun-loving people, when fun is in place. They have a game which "begins by one shutting his eyes and running after the sound made by laughter till he touches some one, who stops and is given a smart blow on the cheek," — the one struck then starts out like the first, and so on for hours.

**IROQUOIAN.** — *Cherokee.* In the "Boas Anniversary Volume"

(N. Y., 1906, pp. 354-366) Stansbury Hagar discusses "Cherokee Star-Lore:" Sun and moon (woman and man; legend of moon-spots; Indian ball-game originally an imitation of celestial motion, ball-sun or moon); morning and evening stars not distinguished; Ursa Major and the Pleiades the most important constellations. Legends of these stars are given. Also legends of the Milky Way, etc. Evidences of European origin are seen in the appellation ("The Three Magicians") of the three stars of Orion's belt, and Mooney finds such also in the legend of the journey of souls. Hagar sees Oriental analogies in several places, but thinks that "the Oriental analogies usually belong to a period long preceding that of the modern European discovery and exploration of America." Comets are called "fire panthers;" the meteoric shower of 1833 is said to have presaged the removal of the Cherokee in 1838. The rainbow is "the tongue of the Celestial Serpent drinking water." The modern Cherokee have but few star-names.

KITUNAHAN. To the "Boas Anniversary Volume" (N. Y., 1906, pp. 94-107) Dr. A. F. Chamberlain contributes an article on "Terms for the Body, its Parts, Organs, etc., in the Language of the Kootenay Indians of Southeastern British Columbia." The etymology, physical and psychic content of 92 terms: *ankle-wrist*, are considered. Also the significance of the terms for "mind" and "body." With the Kootenay the *heart* is the organ from whose designation are developed the words for "mind," "thought," "will," "desire," etc.

MARIPOSAN AND YUKIAN. Dr. A. L. Kroeber's article on "The Yokut and Yuki Languages," in the "Boas Anniversary Volume" (N. Y., 1906, pp. 64-79), contains on pages 77, 78 a brief coyote tale in Yokuts and another in Yuki, the native text being given in each case with interlinear translations.

SALISHAN. *Thompson River.* In the "Boas Anniversary Volume" (N. Y., 1906, pp. 447-471) O. Abraham and E. M. V. Hornborstel treat of "Phonographirte Indianmelodieen aus Britisch-columbia." Forty-three melodies of the Thompson River Indians,—dancing and gambling songs, religious songs, woman's songs, lyric songs, medicine-songs, etc.,—are given from the phonograph records in the American Museum of Natural History (New York). Scale, tone, rhythm, tempo, and other musical characteristics are considered.

WAKASHAN. *Kwakiul.* To the "Boas Anniversary Volume" (N.Y., 1906, pp. 108-136) George Hunt contributes "The Rival Chiefs: a Kwakiutl Story." Pages 110-136 are occupied by native text with interlinear translation, an English synopsis being also given (pp. 108-110). It is a "true story of the two chiefs who were true friends in the beginning, and turned out to be worst enemies at the end." Among the incidents and items of the tale are a salmon-berry feast, a winter-dance, a war-dance, sacrifice of slaves, etc. Each seeks to outdo his rival, and

Throw-away is worsted by Fast-runner, and goes away to fight the Nootka, by whom he is slain with all his men.

#### MEXICO AND CENTRAL AMERICA.

**AZTECAN.** In the "Boas Anniversary Volume" (N. Y., 1906, pp. 290-298, 4 fgs.) Mrs. Zelia Nuttall discusses "The Astronomical Methods of the Ancient Mexicans." The pictures in the Codices "reveal that, as in the Old World, the ancient astronomers observed certain stars from a dark cell or chamber through the open doorways of their temples, which were invariably situated on an elevation," — the high priest was "the clock-man by means of the stars of heaven." It would seem that "some temples were oriented not only to the rising or setting sun, but also to certain stars or constellations whose appearance in the centre of the doorway signified an exact date or period of the native year." Mrs. Nuttall thinks that the material collected by her "will suffice to establish beyond a question the hitherto undemonstrated fact that the ancient Mexicans not only employed their carefully oriented temples and ball-courts, as astronomical observatories, but also invented ingenious devices for accurately registering the periodical appearances or disappearances of important celestial bodies." Among these devices were the "forked staffs" and the peculiar "knee figures." — In the same volume (pp. 299-305, 2 pl.) Dr. Eduard Seler treats of "Eine Steinfigur aus der Sierra von Zacatlan," describing a stone-figure, representing probably the god in the form of the *quetzalcoxoxtli*, acquired by the author from the village of Jonotla in the district of Zacatlan.

**INDIAN-SPANISH (MEXICO).** Dr. Nicolas León, Professor of Ethnology in the National Museum of Mexico, has published under the title "Foc-lor Mexicano" (Mexico, 1906, pp. 43), the first of a series of collections of Mexican folk-lore containing the folk-lore of the pueblos of San Bartolomé Aguascalientes (Guanajuato), Santa María del Pueblito and San Pedro de la Cañada (Querétaro) and some from the Otomis of the ward of San Francisquito, city of Querétaro, and adjacent pueblos, gathered by Valentín F. Frias, after the schedule of Dr. León. The material is arranged under the following rubrics: Witchcraft (Indian), superstitions relating to the larger natural objects (moon, eclipses, aurora, aerolite, comet, water, etc.), superstitions relating to trees, plants, animals, etc., "duendes," medicine, magic and divination, beliefs about the future life, miscellaneous superstitions. Some curious mixtures of Indian and European thought are recorded here.

**MAYAN. Kekchi.** In the "Boas Anniversary Volume" (N. Y., 1906, pp. 283-289) Karl Sapper treats of "Spiele der Kekchi-Indianer." According to the author's twelve years' experience among the Kekchi Indians, games and plays are comparatively rare with them. Most of

the children's plays and games consist of work, — imitation of the labors of their parents, etc., the children of European descent imitate their Indian fellows in carrying burdens with the head-band and the like. The adult Indians are naturally even less inclined to plays and games than the children. The old native ball-games are quite forgotten, and in the towns some European games have been adopted. But in the country, where European games are unknown, the *puluc*, an aboriginal dice-game, is in vogue. To-day, as before the Conquest, dramatic dances and music are performed on all festive occasions. Such a dance-play, as seen by the author in Campur in Alta Verapaz, on December 25, 1890, is described, and the *dramatis personæ* and text given on pages 286–289. This dance-play is known as *Xajol Conacax Pop*, "The dancers of the ox of mats." For the Indian spectators the chief attraction lies in the greatest possible fidelity of the actors in their reproduction of animal movements, etc. The "mat-ox" is a light wooden framework, covered with painted mats and having in front an ox-head and behind a tail. This is worn on his head by an Indian, who seeks to imitate the animal's movements. — *Mayas and Lacandones*. Dr. Alfred M. Tozzer's Report as Fellow in American Archæology, 1902–1905, is published by the Archæological Institute of America as "A Comparative Study of the Mayas and the Lacandones" (N. Y., 1907, pp. xxi, 195, with 29 plates and 49 figures in the text). This valuable monograph is based upon field-work carried on by the author, principally, in Yucatan and Chiapas in 1902–1905, and is "entirely ethnological in character; the former Maya culture being touched upon only in relation to that found at the present time." Connections existing between the two are brought out, but "no attempt has been made to sketch any phase of the ancient culture." The important linguistic material obtained by Dr. Tozzer will be published as a separate volume. Beside a brief introduction and historical summary, the present work has sections on the following subjects: Habitat, personal characteristics (physical, mental, clothing), social characteristics (external and internal relations, family life, etc.), industrial activity (agriculture, weaving, making of bows and arrows, pottery, decoration, music, games, dancing), religious (gods, priests, ceremonies, etc.). At pages 169–189 are given the native texts with interlinear translations of 51 chants used in connection with various rites and ceremonies. A bibliography of works referred to in the text occupies pages 191–195. The illustrations are good. Altogether, Dr. Tozzer's monograph is to be reckoned as perhaps the most valuable of recent original contributions to Mayan ethnology. Particularly interesting is the author's bringing out of "the results of European contact upon what was once in all probability a homogeneous people, the Mayas under the influence of Spanish rule since the earliest days of the Conquest and the Lacandones who have singularly been left to them-

selves after the first vain attempts at Christianizing them" (p. 104). Survivals of native religious ideas (pilgrimages to ruined cities, use of stone idols and clay incense-burners, — the latter being renewed at certain intervals, the *copal* nodules found in the ruins and also in use to-day, the ear cut with the stone knife, compulsory drunkenness, survivals of the names of many of the gods, identity of rites pictured in the codices, with those celebrated at the present time, and the similarity in the character of the offerings, etc.), dress, domestic customs, language, etc., "point to a wonderful vitality, and to some inherent power against any change, which is possessed in a rare degree by the Mayas of Yucatan." Yet, in spite of all this, Dr. Tozzer finds that: "The Mayas, and more especially the Lacandones, are very low in the scale of culture. They have no creative genius whatsoever, nor have they appreciation for anything artistic. If these people are the descendants of those of master minds who conceived and carried out the ancient culture found throughout the country, it is hard to explain why the temples and sculptures in their midst do not serve to keep up or even to revive any latent power which it would seem they ought to possess." All the author's tact and ingenuity expended in every possible way to discover if the Lacandones had any real knowledge of the hieroglyphic writing had no result except to convince him that "it is not due to an unwillingness to disclose forbidden knowledge to an outsider but to pure ignorance, that my attempts have met with failure." The reasons for this state of affairs Dr. Tozzer sees in "the decline of Maya culture at the period of the Conquest, the stamping-out policy of the Spaniards, and the fact that the knowledge of the hieroglyphic writing was a possession only of the priestly class and of a few of the nobles," not being shared by the common people. The Lacandones, then, are the descendants of the large dependent class, who, while keeping alive rites and ceremonies, never had the secret of the hieroglyphs to transmit. In everything except language, the Lacandones differ from the Mayas, and in their customs and rites "no trace of the early Spanish Catholic contact is to be found." Their divisions "show the remains of a once well-regulated system, now more or less broken down" (the names of 18 animal divisions were obtained), — there are "faint remains of the matriarchal system" in certain ideas of family government, though the unit now is the family with the father at the head. With both the Lacandones and the Mayas agriculture "is necessarily very crude." The lack of rivers and lakes accounts for the fact that the greater part of the Mayas of the peninsula have no knowledge of the fishing industry, while the Lacandones are well acquainted with it, their habitat being otherwise constituted. Mexican influence, by way of substitutes, has "deprived the Mayas of many of their former arts and industries," and spinning and weaving among the Lacandones will soon follow suit. All the

artistic strength of the Lacandones "seems devoted to the manufacture of their bows and arrows," which are often used as ceremonial objects. In decorative art "the Mayas are very low in the scale of human culture," and music "plays a surprisingly small part in the daily life of either the Mayas or the Lacandones." Although dancing once played a very important part in the ceremonial life of the Mayas, "the Lacandones of the present time have no definite and set dances." The list ("by no means exhaustive") of gods of the Lacandones of to-day numbers 15. The head of the Lacandon pantheon is *Nahotsakyum* (the great father) corresponding to the Maya *Nahotsyumišak* — he has three brothers and one daughter. His older brother is associated with the spirit of the north, and the younger brother of N. exerts his power always for the good. After the four brothers in power comes the goddess Akna (the mother). The Lacandones of the present time seem to have no priests, for "the religion has ceased to be in any way national, and the function of priest is carried out by the head of each family in each encampment, as in the most primitive form of human society." There are also "no ceremonies in which the women take any active part other than in the preparation of the offerings in the shelter adjoining the sacred hut." Dr. Tozzer gives valuable detailed descriptions of the ceremonies of the renewal of the sacred *ollas* or *braseros*, which last seven days. Also a sketch of the cosmical conceptions of the Maya of the present time. With both Mayas and Lacandones, "the daily routine of life is filled with religious rites which recur as uniformly as the seasons."

## SOUTH AMERICA.

AYMARAN. In the "Boas Anniversary Volume" (N. Y., 1906, pp. 272-282, 1 pl.), Dr. A. F. Bandelier writes of "La danse des 'sicuri' des Indiens Aymará de la Bolivie." This dance of the Bolivian Aymará takes its name from the headdress of plumes of the ostrich (the *Rhea Americana* is called in Aymará *suri*), — a sort of immense crown, — worn by the participants, and the pan-pipe *sicu* or *sico*, which furnishes the shrill music of the ceremony. With the "crown" of ostrich feathers the dancers wear garments and shoes not at all primitive. The *sicuri* dance is, indeed, relatively modern. Besides the *sicuzi* proper, these are the *Inca sicuri* and the *Chunchu sicuri*, — the costume of the latter is in part borrowed from the "Chirihuano." At pages 274 ff. Dr. Bandelier gives a brief account of the four chief groups of shamans, magicians or sorcerers, known to the Aymará, viz., Kolliri, Layca, Yatiri, Hacha Tala. The Kolliri are the most numerous and are the "curers," those who have the right to use "magic" in the treatment of diseases, wounds, etc. The Layca, less numerous (while performing some "cures") busy themselves rather with recovering lost and stolen objects. They also pronounce invocations, attend to functions of various sorts,

make customary sacrifices, etc. The Yatiri is a "prophet" in a modest and restricted sense, casting fates by means of leaves of coca, etc. He is likewise the "war shaman." The Hacha Tata (grandfathers), less numerous than any of the other orders of shamans, are thought to be wiser and to possess the essence of the knowledge of all three. There groups of magicians or sorcerers control and direct the dances (secret and public) of the Aymará. Among the more primitive dances of the Aymará are the Chirihuano, Mimula (now prohibited as obscene), Pusipiani, Chayllpa or Chokela.

CHARRUAN. In the "Anales de la Universidad" (Santiago) for March-April, 1906 (vol. cxviii, pp. 201-262), R. R. Schuller publishes the first part of an extended discussion of "El oríjen de los Charrúa," in which he reprints in Spanish Friederici's "Der Tränengruss der Indianer" from "Globus" (vol. lxxxix, 1906, pp. 30-34), with a reply (pp. 226 ff.), to which is attached a good bibliography from Diego Garcia in 1526 to Frič in 1906, and discusses the ethnology of the Guaycurú and the Tupi-Guaraní (a Spanish-Mbocoví-Guaraní vocabulary of 55 words is given at pages 261, 262) in relation to Friederici's claim that the Charruas are of "Pampan," not of Chaco origin, and his suggestion of a Tupi-Guaycuruan affiliation. Schuller considers the linguistic *rapprochement* of the Guaycurú with the Tupi-Guarani "very hypothetical," as the vocabularies indicate.

LINGUISTIC STOCKS. Dr. A. F. Chamberlain's paper on "South American Linguistic Stocks" (Quebec, 1907, pp. 24) is preprinted from the Proceedings of the "Xme Congrès International des Américanistes." After a historical sketch of attempts at classification, a list of 83 stocks, with brief indications of their location and distribution, is given. These are as follows: Alikulufan, Andaquian, Apolistan, Arauan, Araucanian, Arawakan, Ardan, Atacameñan, Aymaran, Barbacoan, Betoyan, Bororoan, Calchaquian, Caañrian, Canichanan, Carajan, Cariban, Caririan, Cayubaban, Changoan, Chapacuran, Charruan, Chibchan, Chiquitan, Chocoan, Cholonan, Chonoan, Churoyan, Coenuncan, Corabecan, Cunan, Curavecan, Curucanecan, Enimagan, Goyatecan, Guahiban, Guaraunian, Guatoan, Guaycuruan, Itenean, Itonaman, Itucalean, Jivaran, Laman, Lecan, Lorenzan, Lulean, Mainan, Makuan, Matacan, Miranhan, Mocoan, Mosatenan, Moviman, Muran, Ocoronan, Onan, Otomacan, Otuquian, Paniquitan, Panoan, Peban, Piaroan, Puelchean, Puinavian, Puquinan, Quechuan, Salivan, Samucan, Tacanan, Tapuyan, Ticanan, Timotean, Trumaian, Tsonekan, Tupian, Uitotan, Yahganan, Yaruran, Yuncan, Yurucarean, Zaparan. The author is now at work on the completion of a map showing the distribution of South American linguistic stocks, a preliminary draft of which was presented at the Congress of Americanists at Quebec in September, 1906.

**MAKUAN.** Dr. Theodor Koch-Grünberg's article on "Die Makú," in "Anthropos" (vol. i, 1906, pp. 877-906), which is accompanied by some excellent illustrations of Indian types, contains, besides a grammatical sketch, vocabularies of the Makú of the Rio Curicuriarý, the Rio Tiquié and the Rio Papury, — the first are closely related, the last only remotely. The forest-Makú live in very primitive fashion, use long bows, and blow-guns with poisoned arrows. The Makú stock is somewhat conglomerate, but contains a large core which is *sui generis*.

**PANIQUITAN.** — *Paez.* H. Pittier de Fábrega's interesting and well-illustrated monograph ("Mem. Amer. Anthropol. Assoc." vol. i, pt. 2, pp. 305-356, June, 1907), "Ethnographic and Linguistic Notes on the Paez Indians of Tierra Adentro Cauca, Colombia," treats of history and distribution, past and present, physical characteristics, reproduction and death (puberty-ceremony for girls, segregation of women during menses; dying removed from house, which was then burned), diseases, clothing and personal adornment, dwellings (permanent houses in their 34 villages, and temporary abodes on their corn-plantations — the latter the primitive type of habitation), bridges (Paez Indians are clever bridge-builders, — three types: simple vine crossed by hands and arms, bamboo "suspension-bridge," heavy timber bridge), food and cultivated and other useful plants, religion, customs and superstitions (pp. 324-327). Pages 327-356 are occupied with "Grammatical Notes," including a list of loan-words and a Paez-English vocabulary (pp. 342-356). In the valley of Agua Lucia is a relic of the Jamundies, the "Piedra de los Sacrificios," "an immense block of old eruptive stone, covered with pictographs" (human, animal, and geometric figures). Agua Lucia was a stronghold and a gold-washing place as well, and numerous gold objects have been found in the *huacas* or graves; gold fishhooks have also been met with on the sand beaches along the streams. Elegantly designed "spindle-whorls" are commonly found. Sun-worship, with special shrines on the cut-off summits of high mountains, was practised. There were also dances of many kinds, accompanied by the drum, rattle, etc. Carved images of deities were often found in the houses. The traditional civilizer was called Guekiau. These Indians "never molested white dogs, in order that they might not be bitten by them at the doors of the house beyond the grave." The Paez maidens "are fond of flowers and very playful." The attitude of these Indians towards strangers is still "decidedly hostile," and they "will not allow white or black people in their homes." Sexual intercourse between Paez women and men of other races is said not to exist. The author visited the Paez country early in 1906.

#### GENERAL.

**BEAUTY.** In the "Boas Anniversary Volume" (N. Y., 1906) Dr. A. vol. xx. — no. 78. 16

Hrdlička discusses (pp. 38-42, 3 pl.) "Beauty among the American Indians." The opinion is expressed that "there is no race or tribe of mankind in which the white man's personation of beauty, as here outlined is not encountered, and it is not restricted to one sex or age; but there are wide differences in the grade of beauty and the frequency of its occurrence." Its predomination in the white races is "mainly by reason of the relatively greater individual variation among them." Concerning the Indians we learn: "Beauty in general is less common than among the whites, and it seldom reaches the exquisite; but there is no tribe in which are not occasionally seen one or more lovely infants or maidens, and comely youths or young men." In bodily development "the Indian is decidedly superior to the white; he is not stronger, but nearer perfect and more plastic." The individual features of a beautiful Indian are briefly outlined by Dr. Hrdlička.

**LAND-TENURE.** In the "American Anthropologist" (vol. ix, pp. 1-11) G. B. Grinnell discusses "Tenure of Land among the Indians." The civilized and the savage man differ in their attitude toward land, — "there is nothing in an Indian's traditions or experience that enables him to image the ownership of land by persons, although he regards personal property much as we do." The almost universal reverence of the Indians for the earth is interesting in connection with their feeling about the ownership of land. Mr. Grinnell informs us that "until within comparatively recent times, all land sales and all treaties have been made by the Indians on the theory that they were passing over to the white people certain rights of occupancy — were lending them the use of the land." The whole trend of legislation has been toward getting away the lands from the Indians, often with cruel speed. Mr. Grinnell advises that "the patents issued for future allotments should be inalienable for life, or, better still, for one hundred years." The permanent prosperity of the remnant of the race may be secured by a generation or two of such anchoring to the soil.

**SOCIAL ORGANIZATION.** In his article, "A Reconstruction of the Theory of Social Organization," published in the "Boas Anniversary Volume" (N. Y., 1906, pp. 166-178), Dr. J. R. Swanton comes to the conclusion that "a review of the tribes of North America north of Mexico thus seems strongly to contradict the prevailing view that that form of society in which a tribe is organized into totemic exogamous clans with female descent is primitive." One notable factor in exogamy has been the desire of obtaining the good-will of another group than one's own; exchange of courtesies by way of marriage. Exogamy and totems should be considered separately, "the former in connection with social and consanguineal tendencies; the latter in connection with religion in its various phases, such as the personal manitou and the personal medicine."

*A. F. C. and I. C. C.*